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The TAHRIK-i-Jadid

Editor :
NASEEM SAIFI

WAFA 1355 H.S.
JULY 1976 C.F.

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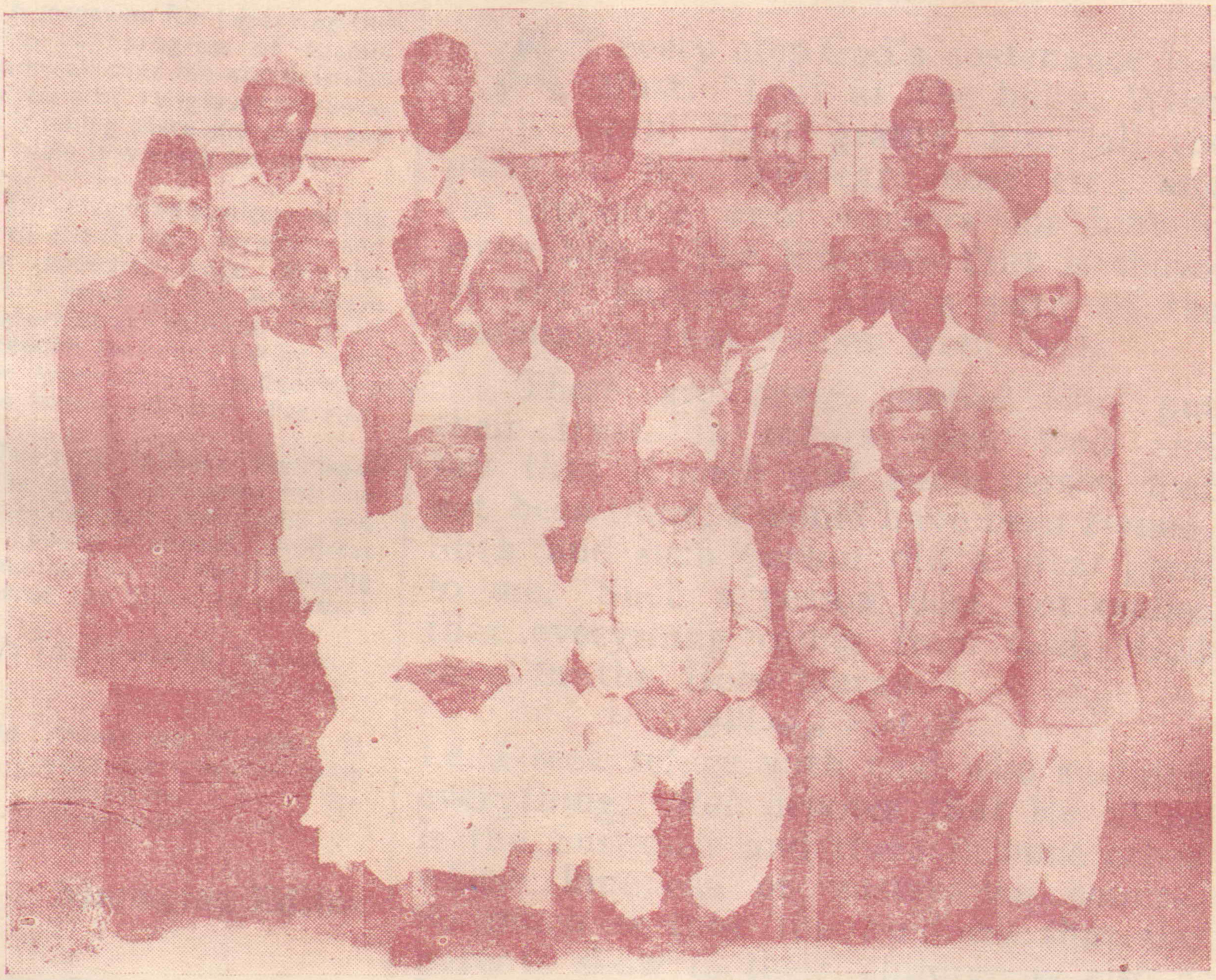
THE LEADING MEMBERS OF AHMADIYYA JAMAAT, KUMASI—GHANA with Maulvi Abdul Wahab, Amir and Missionary incharge of the Ahmadiyya Movement in Islam in Ghana (sitting extreme left) and a representative of Hazrat Khalifatul Masih III, who toured West Africa recently (centre)



احمدیہ جماعت کماسی (غانا) کے بعض سر کردہ اراکین -
کرسیوں پر مولوی عبدالوھاب آدم امیر و مبلغ انچارج غانا ، نمائندہ
حضرت خلیفۃالمسیح الثالث ایدہ اللہ تعالی بنصرہ العزیز مغربی افریقہ کے دورہ پر اور
الحاج الحسن عطاء صاحب ایم بی ای

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

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JULY 1976

Editor
NASEEM SAIFI

THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

MALFOOZAT

GOD--THE SUSTAINER

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AT every step God's sustenance is a Must. Look at the baby. When he is born, God grants him all the parts of his body-ear, nose etc., and He appoints two workers for him to serve him. The kindness that is shown by the parents is also a part of the sustenance that comes from God.

There are some people who put their trust in others than God and say that if such and such person had not been there, I would have been ruined. Such and such person did a great good to me. Such a person does not realise that everything comes from God. God says in the Holy Quran

قل اعوذ برب الفلق

i.e. I seek refuge with God who sustains everything. *Rab* denotes that He alone is the Sustainer and there is none other whose kindness or sustenance counts. So much so that the kindness that the parents show to their children is also a

(*Continned on page 5*)

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THEY VISIT HIM

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THE Private Secretary to Hazrat Khalifatul Masih III reports that on the 30th of May 1976, one thousand two hundred and seventythree persons visited Hazrat Khalifatul Masih. They were divided into ten groups and the visit continued from 9.30 a.m. to 4.30 p.m. Two hundred out of this number did not formally belong to the Jamaat.

While talking to these 10 groups, Huzur discussed various religious and spiritual topics - the living signs of the living God, the truth of Islam, the continuation of the blessings of the Holy Prophet till the Day of Resurrection, the exalted position of the Holy Quran, the advent of the great spiritual son of the Holy Prophet i.e. the Promised Mahdi, peace be on hlm, the aims and objects of the Ahmadiyya Jamaat, and the pleasant outcome of the preaching activities of the Jamaat.

A large number of non-Ahmadi friends continue coming to Rabwah to investigate the truth of Ahmadiyyat. Most of them return home convinced that it is the will of God that the people should join the Ahmadiyya Jamaat.

SO LET US WALK

The tears I wept count more with Thee than words
Which people say, who do not see my love,
So grant to those, who speak to me, what hurts,
Ears, Eyes and hearts from spiritual above

Vouchsafe them light from Ahmad, the true prophet,
In whose path today all truthloving go,
And take away from them bad things, which led
To pain, disaster and more blasting show ;

So that they understand, that faith is giving
The certainty, which all their logic misses
That man becomes an animal if living
Is not for him a gift of godly kisses ;

So let us walk with taqwa and with truth
And pray that Thou forgives what we have done,
It is Thy Grace which makes us finding youth
In getting sons of Thee in accepting Thy Sun.

Hadayatullah Hubsch,

Tanrik-i-Jadid

NO COMPULSION

On Friday the 26th of March 1976, Hazrat Khalifatul Masih III said in his Friday Sermon that Islam is a very beautiful and grand religion that supplies the proofs of its truth and heavenly signs to show that it is, without any doubt, from God. He was commenting on the verse

لا اکراہ فی الدین قد تبین الرشد من الغی

i.e. there is no compulsion in the matters of religion ; the right has been distinguished from the wrong, (Al-Baqara 257) Huzur remarked that in the presence of its proofs and heavenly signs there arises no need for any compulsion to make others believe in it. The Promised Messiah, peace be on him, has in this Age presented it so logically that those who were wont to criticize Islam adversely have now started changing their mind.

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But what a pity it is that despite all the proofs and heavenly signs, there are some people who go about saying that sword has to be used for spreading Islam ; they lose sight of the refutation of this idea by God in the Holy Quran as contained in the above quoted verse.

So far as compulsion is concerned its one form is that people should be coerced to join Islam and the other form is the one that we are witnessing now a days and that is that some people should push others out of religion and they be told that they have no right to declare that God is one and the Holy Prophet, peace and blessings of Allah be upon him, is a true Messenger of God. Whatever the form of compulsion, it must be noted that it is undoubtedly against the teachings of the Holy Quran and our duty is that we should neither pay off compulsion in the same coins nor we should pray against the people who are responsible to throw pressure for compulsion. Rather we should pray for them that God may grant them guidance. We should also pray to God that He may enable us to act upon the teachings of Islam so that our good Islamic example may bring the people under the banner of the Holy Prophet, peace and blessings of God be upon him, and the black mark of compulsion which is attributed to Islam may be removed once and for all.

—◀▶—

OUR FAITH

On Friday the 11th of June 1976, Hazrat Khalifatul Masih III, commented upon verse 7 of Sura At Tahrim and remarked that we owe a great deal to the Promised Messiah, peace be on him, for his having grafted in our hearts an unbounden love for the Holy Prophet, peace and blessings of Allah be upon him. The Holy Quran tells us that it is the love for the Holy Prophet that can save the people from the fire of hell, and it is obedience to him that can attract the pleasure of God.

Whatever the people might say about us, we who witness the manifestation of the beauty and grace in their entirety, of the Holy Prophet,

peace and blessings of Allah be up n him, and we whose every particle of body and soul is full of his love and is enchanted by it, and we who are all the t me anxious to declare the exaltedness of the Holy Prophet all over the world cannot leave him, whatever the circumstances. How is it possible that contrary to what we feel in the depths of our heart, our tongues should declare us non-Muslim. Likewise, how can we leave the great spiritual son of the Holy Prophet i e. the Promised Mahdi, through whom we have realised the true exalted position of the greatest of all the Prophets-Mohammad, peace and blessings of Allah be on him, and who has instilled the love of the Holy Prophet in us ; it simply is not possible that we should leave him.

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Now a days some people are talking of different things (in connection witn our adherence to the tenets and prac'ice of Islam). Let them say whatever they like. Our pleasure lies in the fact that we should always endeavour all we can to obey the Holy Prophet and to love him from the core of our heart. We are always anxious to act upon all the teachings of the Holy Quran and to display the morals mentioned in the last Shariat of God.

Huzur, at the the end, prayed to God that He may enable all the present members of the Jamaat as well as their coming generations to act in the best possible manner. The fire of the love of the Holy Prophet, peace and blessings of Allah be upon him, may never lose its heat and glow, so that the words : يحببكم الله (God will love you) may also continue to apply to us, and we may always receive His love.

—◀▶—

NO DISORDER

On Friday the 25th of June Hazrat Khalifatul Masih III, commented upon the verse

يا ايها الذين امنوا اطيعوا الله و اطيعو الرسول و اولى الامر منكم -(النساء ٦٠)

in his Friday Sermon and drew the attention of all the members of the Jamaat towards their civic duties. He remarked that the duties and therefore responsibilities that people had to carry out were of different kinds. "There are some duties that are to be performed as the citizens of a country and there are some others that the Islamic law (the Shariat) lays on the followers of Islam. That actually means that a Muslim is called upon to perform his duties as a citizen (which the followers of other religions have also to do) as well as a Muslim. And it can be said with confidence that the duties that are laid upon the shoulders of the people outside the fold of Islam are incomplete and not upto the mark. It is Islam alone which draws our attention to a fuller aspect of Islamic duties as a citizen of a country.

Huzur in this respect said :

(1) Islam says that you should never create disorder, nor you should ever be a party to it.

(2) Not only that you should not take part in creating disorder, you should try all you can to stop others from doing so and you should try to create an atmosphere wherein disorder should become an impossibility and law and order should prevail.

(3) It is the duty of every Ahmadi

that he should respect the law of the country and obey it in its every detail.

(4) Not only that the Ahmadis should respect and obey the law of the land, they should also respect the auth >rities who are installed by the law and who are in a position to enforce the law.

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Huzur said, 'It has been the tradition of our Jamaat from the very inception of it that it has obeyed the law of the land ; it has always co-operated with the law enforcing authorities. If injustice is retaliated by injustice it would become a vicious circle never coming to an end. That is why the divine communities tolerate whatever happens to them in the form of injustice and cruelty and keep themselves away from doing injustice to others and by giving this performance they become like a strong wall against injustice.

(5) Every Ahmadi is a loyal citizen of his country. He can never even think of being a traitor to his father land. Rather on the other hand he always thinks of the good of his country and does whatever he can in this respect. Since he also has the experience of the acceptance of the prayer (most of the other people are deprived of it) he fervently prays for the peace and prosperity of his country. In addition to every thing else that he does to serve his country, he knocks the door of Allah the Almighty and he is always full of certainty that his prayers are heard. This therefore is a special responsibility of ours that we should be praying for our respective countries.'

In the end, Huzur prayed to God that all the Ahmadis all over the world may be enabled to perform their civic duties so that our respective countries may become a better place to live in where there is no injustice and cruelty and where every citizen can get his rights and move-forward with praises of God on his lips. Amen

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(Continued from page 1)

part of the sustenance by God.

The justice that a king imparts to his subjects and the help that he gives them is all due to the Mercy of God. What Allah the Almighty teaches us from all this is that there is none equal to HIM. Whatever help anyone gives to his fellow beings is indeed the sustenance that comes from God.

(Malfoozat Vol. VIII PP. 24, 25)

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE

This is an organ of the

AHMADIYYA MOVEMENT

address

The Review of Religions,

Rabwah—Pakistan.

THE MISSIONS REPORT

MAULVI A. K. SHARMA has reported the conversion of sixteen persons to Ahmadiyyat ; seven of them were Christians prior to joining Ahmadiyyat. He further says that during the past few days he toured Nayanza and the Western Province. While in Nayanza he presented the Sawahili Islamic literature to the Commissioner of the Province. He also presented Islamic literature to the Deputy Commissioners of Kisumun and Bangoma.

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MAULVI ABDUL WAHAB BIN ADAM reports from Ghana that the Jamaat there took part in the International Trade Fair (which continued for a fortnight). A very successful Preaching Stall was the speciality of the Jamaat at this Fair. The banners and the placards in Arabic, English and local languages attracted the attention of a large number of people of various ranks of life. One of these placards read "Islam stands for freedom of Religion." The large size Photographs of the Promised Messiah and the Khalifas and show cases containing translation of the Holy Quran in different languages of the world and the pictures of the activities of the Jamaat in all the parts of the world used to become the starting point of preaching the message of Ahmadiyyat. It was not difficult for the people to be convinced that the Ahmadiyya Jamaat is presenting Islam in the most acceptable form and that this is the only Jamaat that is universally serving the religion of Mohammad, the Khatamun-Nabiyyin, peace and blessings of Allah be upon him.

The members of the Khuddamul Ahmadiyya from Kumasi and Takoradi were assigned the duty of looking after the Stall and it goes to their credit to say that they performed their duty well.

Twenty thousand copies of a pamphlet introducing Ahmadiyyat were printed and distributed.

The catalogue that the Government of Ghana published to introduce the participants to the visitors, included the Ahmadiyya Jamaat as well. In addition to this, a full page advertisement was published by the Jamaat giving the addresses of the Ahmadiyya Missions all over the world.

It is worthy of note that Maulvi Abdul Karim had been invited from the United Kingdom to show the Film of Huzur's tour of West Africa. The Film was run for two days and it attracted a large number of people.

Maulvi Abdul Wahab also reports that he attended the Ashanti Regional Conference as well as the Brong Ahafo Regional Conference. The news of these Conferences was broadcast on the Radio, Televised and published in the newspapers.

EXPORTERS

OF

Religious Books on Islam

Please write :

The Oriental & Religious Publishing Corporation Limited,

Rabwah, Pakistan.

NOTES & COMMENTS

HOLY QURAN

Hazrat Muslih Mauood, may God be pleased with him, says in his Commentary of the Holy Quran (The Tafsir-i-Kabir) :

Hazrat Abraham, peace on him, says :

Wa la tukhzini yauma yubasoon-
Yauma la yanfao malun wa la
banun illa man atallaha bi-qalbin
saleem.

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i.e. O my Lord save me from the humiliation of the day when everybody will be raised up to be queried about his deeds and neither the wealth nor the children will avail anything at all. Of course the person who will present himself before God with a pure, faultless and contented heart is the one who will be better off. It is quite clear that the heart can be full of contentment only if one is sure that one has been able to achieve the object of life and such a person will have no fear about his end. This certainty about the achievement of the object of one's life is made possible only through our relationship with God and that goes to prove that the *Qalb-i Saleem* (mentioned in the verses quoted above) i.e. the heart which is pure, faultless and contented, can be had only by having a good relationship with God. The wealth of the world cannot be a source of contentment of the heart. Look at the European nations. No nation in the world can match them in wealth but despite their having power, national unity and wealth they are now becoming a prey to inferiority complex and they feel that there is something which they very badly lack ; the Asians have it, they think. Of course, the inferiority complex is not very common as yet but it cannot be denied that there does exist a group of people who feel that way. They take wine, they go to the cinemas, they engage themselves in dancing and music - and they do this most of the part of the day and the night. But when they are free from the influence of liquor and they go to bed, they begin to feel that there is something missing in their lives - there is a vacuum there. This vacuum cannot be filled up except by the relationship with God. The fact is that the love of God and union with Him is such a great bounty that whoever gets it, forgets everything else - his sorrows fade out altogether, and there is nothing for which he craves. There is no doubt about it that he might be grieved temporarily as if the pricking of a thorn which causes pain, but this kind of temporary pains are suffered by others also. This kind of things cannot be a stumbling block in his way. The godly people keep contented according to their spiritual capacity.

The Holy Prophet, peace and blessings of God be upon him, is reported to have said that there is a piece of flesh in the body of man which keeps the whole body fit through its own fitness and when this piece of flesh becomes rotten the whole of the body becomes rotten. The Holy Prophet further said, behold that part of the body is the heart. The purity of ones deeds depends on the purity of the heart. You cannot wash your hands and say that you have become pure. You cannot be called pure by washing your head. The source of purity

is the heart. If you make it pure you can present yourself before your God with a contented heart. Our Creator who has created the people for purity, has declared that the purity means the purity of the heart, for, the tree of *Taqwa* flourishes in the soil of the heart. The heart that is impure cannot be the seat of manifestatian of God nor can the impure hands touch His Throne.

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The Hadis

IT is reported by Abdullah bin Masood that the Holy Prophet, peace and blessings of Allah be upon him, said, "Jealousy is not justified except in two cases ; in the case of that person whom Allah has given wealth and he spends it in the right way and also in the case of the person who has been granted wisdom and he applies it to adjudge cases justly and teaches it to others."

In fact our relations with our fellow beings very much depend on the way we spend our wealth that has been granted to us by God. If we become proud and spend our wealth wrongly, the people around us would never forgive us and they would lose no opportunity of creating disorder to do us harm. If we do not look after the weaker members of the society and continue enjoying our life as we like, then also, the weaker members of the society will not only have no sympathy for us, they will even become antagonists to us. Islam permits us to earn as much as we can, but it admonishes us to spend it in such a way that everybody must feel that it was a trust with us and we have handled it properly.

The other thing that often misleads the people is the fact of somebody having wisdom. Wisdom can be used to create trouble for the people and it can also be used to do them good. When a wise person with all the knowledge at his command, thinks of doing harm to the people, he can play havoc and the results can be devastating. That is why Islam admonishes us that our wisdom and knowledge should be used for the good of our fellow beings and we should also try to impart wisdom and knowledge to others.

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If every-body acted upon this kind of teachings of Islam, the world would become a better place to live in.

—◀▶—

A FALSE REPORT REFUTED

BASHIR TAHIR, Member of the National Assembly, has issued a statement published in some of national Dailies which purports to show that the Ahmadiyya Jamaat also took part in the deliberations of the Minorities week. To add force to his statement he has described this participation as vigorous and full of zeal.

The fact is that the Ahmadiyya Jamaat did not participate in the deliberations of this week, at all.

The Ahmadiyya Jamaat, with the grace of God, believes in One God and is *Momin* and *Muslim* and therefore the question of participation in

the week of non-Muslim minorities—Christians, Hindus and Parsis—does not arise at all. The Ahmadiyya Jamaat has also declared that since Bashir Tahir has turned a non-Muslim, he has nothing to do with the Jamaat that is headed by the Khalifatul Masih III. It has also been expressly said that in future, too, anyone who would declare himself to be a non-Muslim will have nothing to do with the Ahmadiyya Jamaat nor will he be considered a member of the Jamaat thereafter.

Whatever the others might say, the Ahmadiyya Jamaat in complete accordance with the teachings of the Founder of the Jamaat, peace be on him, is *Momin, Mowahhid* (Believer in One God) and *Muslim* and the members of the Jamaat have full right, under section 20 of the Constitution of Pakistan, to declare their faith openly—whatever that faith might be. He who leaves Islam and calls himself a representative of the Ahmadiyya Jamaat is only deceiving the world: he has turned away from the teachings of the Promised Messiah, peace be on him, and is nothing less than a rebel to him.

With all the force at our command we should like to repeat that to say that the Ahmadiyya Jamaat participated in the deliberations of the Minorities week, is nothing but a lie.

The Daily "NAWAI WAQT" is responsible for the publication of the false news, issued by Bashir Tahir, M. N. A. that Irfan Soz who was adjudged third in the speech competition of the students of the Minority Communities is an Ahmadi student.

To the best of our knowledge—and we have documentary proof to support what we say—Irfan Soz is not Ahmadi at all. He is a born Christian—his father—Mr. Soz Ayubi—is a Christian and is serving the Government as a Naib Tahsildar in Sialkot. The student under reference took part in the competition as a member of the Christian Community.

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With this kind of lies, no one can say, whom Bashir Tahir is serving? Is it not height of irresponsibility to issue this kind of deliberately misleading statements? Let the sane people all over the world think over it.

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Review—

The Ahmadiyya Minaret

The Ahmadiyya Muslim Secondary School, Bo, Sierra Leone, deserves our hearty congratulations on bringing out the 1st issue of the Ahmadiyya Minaret—the school magazine.

If the class room of a school has to be a training ground for putting one's knowledge to practice, then it can be said without the least shadow of doubt that a magazine is a Must for a school. It is through this medium that the students learn how to put forward their views and also how to make use of their talents. This kind of activities count a great deal in pursuing ones profession in the practical life.

We congratulate the Principal, the staff and the students of the Ahmadiyya Muslim Secondary School, Bo for this adventure of theirs and we wish them the best of luck and most beneficial use of this medium of expression.

More grease to your elbows, Messrs Editors.

Nigerian Broadcasting Corporation

11-3-1958

NASEEM SAIFI

The Duties of a Missioner

I am not quite sure whether a non-Missioner can talk about the Duties of a Missioner more authoritatively or it is a Missioner who can do that. But I am a Missioner and I have been asked to talk about this subject. As a human being I am as imperfect as everybody else is and therefore I may be inclined to talk of only such things as I am able to do and I am actually doing. For, if I talk of the things that I am not doing whereas I should do them, I would be inviting criticism on my work. Isn't that so? But I can assure you that I shall try my best to be very objective and to tell you what actually the duties of a Missioner are and I shall not say a word about what I am doing in my capacity of being a Missioner. I hope that is quite fair.

A Missioner you know is a man who has a mission and who is asked or who takes it upon himself to carry out that mission. If we can find what the mission of a Muslim Missioner is it will make understanding easy for us. Let us turn to the Holy Quran. There we read :

ولتكن منكم امـــة يدعون الى الخير و
يامرون بالمعروف و ينهون عن المنكر
و اولئك هم المفلحون -

That is : And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.

It is in this verse that the duties of a Missioner have been mentioned. They are : (i) inviting the people to goodness, (ii) enjoining equity and (iii) forbidding evil. That should be the basis of the whole programme that a Missioner has to follow. Let us now analyse it.

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Invitation to goodness means calling the people to Islam. That is, preaching the message of Islam to those who are not yet inside the fold of Islam. That is one of the main duties of a Missioner. How should he perform this duty? Well, everybody will do it as he likes, but preach he must. The guidance that we get from the Holy Quran in this matter is contained in the words :

ادع الى سبيل ربك بالحكمة و الموعظة
الحسنة و جادلهم بالتى هى احسن

That is : Call the people to the way of your Lord with wisdom and admonition which is good and have disputations with them in the best possible manner. That is the way of preaching. Follow it and you will find that preaching of your religion which is ordinarily untasty to the followers of others will become sweet. Because when you employ wisdom and admonition and your disputations are held in a cool and calm atmosphere without any heated arguments you are sure to create a very good impression. I have told my friends many a time that argument is not a hammer with

which the opponent has to be beaten. Throw it like a delicate flower at him and he will enjoy it. If your preachings are carried out that way you are bound to succeed.

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So that is how a Missioner should preach. Would you like me to say a few more words about it? Well, do not miss any chance of explaining your religion to others. Wherever you are, you can preach. In every talk of yours, whatever the subject, try to bring out the beauty of Islam and show to the people that your religion is really a beautiful one and that is why you adhere to it. Correct the incorrect statements of others, whether in the newspapers, or in speeches or anywhere else. This is the age of the Press and you as a Missioner must make full use of it. Do not forget there is a prophecy in the Holy Quran about printing presses, so nobody deserves their use more than a Muslim Missioner If you are one, as I am, do make full use of it. But follow the instructions of the Holy Quran which I have quoted above viz. to call the people towards Islam with wisdom and to have disputations in the best possible manner.

The aim of preaching must always be gaining people to our fold. And when a Missioner has gained people to his fold, he has to perform two duties mentioned in the verse I quoted first. They are; enjoining equity and forbidding evil. That is internal business. The people whom a Missioner has gathered around him have to be looked after. They have to be told what virtue is and how to become virtuous and they have also to be told how to avoid evil. These two things are complementary and one supports the other. Doing good depends on avoiding evil and avoiding evil depends on doing good. That is why the Holy Quran says that Prayer (Salat) restrains people from doing evil. A Missioner has to keep an eye on his flock and to see that the people progress in spiritual life and they become better equipped with morals. How can you do that? Here, two things are important. One, the example of the Missioner with whom his people have to move and whom they have to copy or whom they should copy and the theoratical lessons. It is of utmost importance that the life of a Missioner must be an exemplary one. He must try to measure up to the status of a true believer by following the laws of Islam and by doing all what this noble religion requires of a good Muslim. Although a silent example also goes a long way in making the people better but something more is needed. And that is the theoratical lessons in virtue. He must explain the Holy Quran and the Hadis of the Holy Prophet to his people Not only explain, he should teach them so that they can ponder over these things themselves and derive much more than a mere explanation given by him. While doing that he will have to keep in view the different stages of the people at which they are and their requirements. He has not only to look after grown up men, but he has to look after women also and at the same time he cannot lose sight of the children of his fold who are the people of tomorrow and on whom the continuity of his fold depends.

I cannot go into the details of how he should teach. But I can say this much that teach he must. A flock which is not well guarded by the knowledge of its own religion is always in danger. The Missioners of other religions will find them an

easy prey and then, God forbid, all your efforts in bringing these people in will have gone waste. So keep your people informed about the religion.

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There is one more thing that a Missioner can do to the advantage of his people. And that is that he should not teach them only their own religion, he should teach them something about other religions also. That is what we call comparative study of religion. It is very important and do include it in your programmes.

Let me now sum up.

A Missioner has two main duties : (i) preaching to the people who are not yet inside the fold of Islam and (ii) teaching and training the people who are his flock. I have tried to dilate upon these duties and I have tried to show how these duties can be performed. Anybody who is performing these duties is a good Missioner. He is doing the right thing and let him continue doing it. At the close of this talk, may I appeal to every Muslim man and Muslim woman to take himself or herself to be a Missioner, as much as the circumstances allow. Learn as much of Islam as you can. Preach this religion to others and teach it to your fellow believers. Do this and see the change. The blessings of God will be on everything that you do. You will realise that God is guiding your footsteps in most of the things that you do.

Above all, always pray to God that He may bless your endeavours and make them bear fruits. Have I told you anything worthwhile? Then, do follow these things. If you want to know more about preaching or teaching of religion, you may write to me. My name is Saifi and my address is P.O. Box 418, Lagos.

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THE TAHRIK I-JADID
MONTHLY, RABWAH.

ADDRESS OF WELCOME

Worthy Guest of Honour, The Amir and Missionary Incharge, Colleagues and students :

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I am very glad to introduce an eminent scholar, successful Missionary, experienced educationist, renonwed poet and a seasoned Journalist, in the person of Maulana N. M. Naseem Saifi, who is also Deputy Director of Foreign Missions and Director of Education, in the administration of Tahreek-i-Jadid, the Organization which is supervising the global preaching of Islam, under the auspices of Ahmadiyya Movement.

On behalf of the Ministry of Education, the Board of Governors, Staff and Students and on my own behalf, I welcome Maulana Naseem Saifi, to the first Muslim Secondary School, ever erected on the soil of Sierra Leone. It is a fact that this institution, in addition to her sister schools, has enjoyed the kind attention and vigilant supervision of the Maulana, throughout the period of his association with it, as Deputy Director of Foreign Missions and Director of Education. We place on record our profound appreciation of the Maulana's kind gesture of sparing a few moments of his precious time, for this school today.

I seize this opportunity to enumerate some of the achievements and meritorious services of the Maulana, rendered to the cause of Islam.

The Maulana has served in Nigeria as a very successful missionary for almost two decades. During his long stay over there, he did a capital job for the progress, strength, and influence of the Mission. For years his mighty pen and impressive voice have been a part and parcel of Nigerian Press and Broadcasting service. Indeed, it is a matter of pride, that Hazrat Khalifatul Masih II, appointed him "Rais-ut-Tabligh"—the Missionary Incharge for West Africa. The Maulana held this post creditably and visited Sierra Leone in that capacity many a time.

Maulana Naseem Saifi, is a gifted scholar and is author of many books. At the same time he has distinguished himself as a seasoned Journalist. For many years, he edited the "Truth" —the official organ of the Movement issued from Lagos. He was able to leave an indelible mark in the realm of Religious Journalism. At present he is editing the "Tahreek-i-Jadeed" —a bilingual monthly magazine, issued from the Headquarters. He has also served as Chairman of the Union of Journalists at the Headquarters. It is universally accepted and is almost an established fact that Journalists usually don't find time to write and compile books. The name of our guest of honour could be included in the list of those exceptional", Journalists, who are able to write books as well "Hazrat Ahmad", "Our Movement", Muslim Catechism, "Pronouncements of the Promised Messiah"—are some of his famous works.

Maulana Saifi, is a talented poet also. Two collections of his religious poems, and national songs have been published. It is indeed a memorable day for us. We are really extremely happy to extend a hearty welcome to such a distinguished guest. As regards the brief history of

the school, I am pleased to mention that the school started with 32 pupils in 1960, has made tremendous progress since its start. Right now, we have more than 600 students on our rolls with eleven experienced graduate and seven H, T. C. s on the staff. The school has well—equipped laboratories attached to the departments of Physics, Chemistry and Biology. The school library has more than 3000 volumes on its shelves.

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The school's marvellous strides can be attributed to Divine grace, blessed prayers of Hazrat Khalifatul Masih and the Ahmadiyya Mission, generous encouragement of the Ministry of Education, keen interest demonstrated by the parents & guardians, dedicated staff and zeal and co-operativeness of our well behaved students. May Allah bless them all.

Before I request the Maulana to give a piece of advice to our staff and students this morning, I would like to inform the Guest of Honour, that we as staff members of this school try our level best to implement the policies of the Ministry of Education and the Headquarters. We leave no stones unturned to raise the physical, educational, moral & spiritual standard of our pupils. No one can deny that the unwanted challenging trends of modern society—lack of cooperation, diminishing seriousness, disrespect of elders, disobedience as a fashion, breach of discipline, and moral laxity etc. are adversely affecting the process of education and learning now-a-days. But I am happy to say that under the supervision of the Mission authorities and with the co-operation of my dedicated collegues, we have been able to train our pupils in a way acceptable to the noble society in gereral and parents in particular. I am sure that the distinguished sons of this campus find it easy to prove themselves to be equipped with the required standard, of the real man-power, needed for nation building.

In the end, I request the Maulana to pray for further progress of this Institution.

B. A. AKHTAR
Principal
Ahmadiyya Secondary School,
Bo (Sierra Leone).

24-3-76

Mayorship conferred on an Ahmadi

By proclamation of the Mayor of
Macomb, Illinois
SYED R. AHMAD
does hereby receive the title
of
HONORARY MAYOR

This title is conferred for your outstanding contribution to the humanities and the cause of good government and as an expression of my appreciation for your amity.

I do therefore confer this title with all the privileges and honours attendant to this distinction.

——: o :——

In witness whereof I have hereunto set my hand and caused the seal of this city to be affixed this 13th day of April, 1976.

Mayor (Sign.)

I hereby declare that this is a true copy of the original document.

Notry Public (Sign.)
April 26, 1976.

Ahmadiyya A Pioneer in Muslim Education

WHEN our worthy Amir in his characteristic persuasive manner assigned this topic to me after a dinner to which he had invited me, I reacted by maintaining a dignified silence. I had hoped that in due course he would find someone more competent to do justice to the subject. Sometime later when I received a correspondence from him confirming the assignment, I realised that my prayers and hopes had failed. I then had no alternative but to address myself to the task though not without some diffidence on my part.

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The role of Ahmadiyya as a pioneer in Muslim Education and its contribution to the progress of Islam cannot be fully appreciated unless it is viewed against the backgrouud of the events and conditions that prevailed in the country before the advent of the first Ahmndiyya Missionary Maulvi Nayyar in the early 1920's. Maulvi Nayyar's visit was short lived. It was purely exploratory and without much impact. So much of what Ahmadiyya has achieved in this country was due to the indomitable spirit and the high sense of commitment and dedication of the late Alhaji Nazir Ahmad Ali of blessed memory.

Alhaji Nazir was a great pioneer. He first came to Sierra Leone in 1934. Like the work of all pioneers his was not an easy task. But by dint of hardwork and patient understanding, he succeeded in planting the seed of Ahmadiyya in Sierra Leone. Thereafter, he worked in several parts of the world before he was sent again to Sierra Leone in furtherance of the task which he had so ably begun.

In his second coming Alhaji Nazir had an able lieutenant in the person of Maulvi Siddique. Their activities were concentrated largely in the Rokupr area, Magburaka, and Baomahun in the Bo District. The seed which Alhaji Nazir Ahmad planted has today blossomed to a large tree spreading its branches to all parts of the country. Alhaji Nazir loved his work in this country. When he died here later in the mid 1950's it was a fulfilment of his wish. May Allah rest his soul in perfect peace. Although he has gone, Ahmadiyya is confronted by the fact that the late pioneer has left a worthy son who like his father, has shown extreme dedication to the cause of Islam and Muslim education. I refer to the present Principal of the Secondary School here whose indefatigable spirit and untiring effort and with the able support of the National Chairman Chief Gamanga and his people, has made it possible for this year's conference to be held in Boajibu with such a resounding success.

It is significant to remind ourselves at this stage what Ahmadiyya is and what it is not. Contrary to popular belief Ahmadiyya is not a new religion. Nor is it a rival of Islam. It is true Islam pure and simple. It is a World-wide Movement which started in Qadian in March 1889 approximately ninety years ago. Its Holy Founder Hazrat Mirza Ghulam Ahmad (1835-1908) claimed to be the Promised Messiah and the Mahdi. He was a great spiritual reformer whose advent had been foretold by the Holy Prophet Mohammad (O.W. B.P.) The Movement has contributed a great deal towards the restoration

of Islam to its pristine glory. Through the selfless and active devotions of its Missionaries, Islam has been carried to the doorstep of the Western World. By their numerous publications and sound educational programmes, no Islamic sect can claim to have done so much for Islam within the present century.

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Before Ahmadiyya came to Sierra Leone, there were already here, and there, pockets of muslim infiltrations notably in the North and the East end of Freetown and Aberdeen. Other centres of Muslim populations include the Pujehun area, parts of Bo, Kenema and Kailahun districts. The actual story of this infiltration has never been recorded. What we do know is that the spread of Islam in West Africa and for that matter in Sierra Leone, until the 19th century, was by means of the peaceful settlement of Muslim traders in the Urban centres and the movement of nomadic Muslim groups and warriors who had come from the region of Futta Jallon and other settlements north of our borders.

In the earlys day the Muslims were contented lot who were indifferent to changes around them and suspicious of everything including education as we know it today. But even in the practice of their own religion they were most un-orthodox, Quranic teaching was unsound and learning was laborious and a drudgery. They acknowledged that a Mahdi was to come, but they expected him to descend from the sky with a "tabulay" in one hand and a sword in the other which will be used to cut off the necks of the unbelievers. There was little wonder why they were so helpless against the onslaught of rational Christian theology and Christian education both of which have made tremendous gains and a great impact. Many Muslim boys were converted to christianity and some ultimately became church dignitaries who had lost every vestige of their tribal connections and affiliations. The average christian looked down upom his muslim compatriot as being conservative, backward and reactionary. The old ecclesiastical hatred of Islam which can be traced right back to the dark ages of the Crusades still existed and displayed itself in writings, newspaper articles, and public utterances. Young Muslims were ashamed of their religion. Those who went to the only christian schools they were indoctrinated with the idea that education was synonymous with christianity. The school was regarded as an institution and an activity of the church. All that was immoral and ugly and even certain pagan customs, were ascribed to Islam The local "alphas" and "Karamokos" could not interpret the Quran accurately. They denied knowledge of its translation to young men who were year in and year out left to grope in the dark as they learnt the Quran by rote. Instead they concentrated on "Ilmu Asrari" meaning "secret knowledge" and used portions of the Quran to prepare various charms and concoctions to exploit the credulous and the supersititious. There were no known English translations of the Quran. Westerners who ventured a translation at all did not conceal their prejudices against the muslims and their religion. The Holy Book was mutilated and mis-represented to the World.

However, towards the end of the last century and the beginning of the present century, the muslim communities saw a ray of hope. With the founding of the five "madrassas" in the then colony now the Western Area namely Sulaimania, Amaraia, Islamia and Umaria, and the opening of non-demoninational institutions like

the Bo School and the later Prince of Wales School by the Colonial Governors of the time, the first ever provision was made for encouragement of the education of Muslim children whose needs in the past had been neglected. But even this provision, was not far-reaching. Young muslim children still suffered some discrimination Except for the Fourah Bay and Fulla Town communities who struggled to maintain their muslim identity the majority of our young men and women were ashamed to identify themselves as muslims in public let alone to put on muslim garments. There was no regular Islamic literature, pamphlets and publications to expound the beauty of Islam and to explain the doctrines of the Holy Quran, a book which serves as a divine inspiration for all people and for all times.

It was at this stage in the drama that Ahmadiyya pioneers was not an easy one. People whose ways and beliefs are set are not easily amenable to change except those who are rightly guided. They may recognise the need to change but would prefer to be buried with the old wrong ideas and beliefs.

With the advent of Ahmadiyya, what seemed like an educational renaissance among the muslims truly began. The Ahmadiyya missionaries who are scholars in both English and Arabic attacked the problem on two fronts. Armed with both the Quran and the Bible from which they quoted profusely, they argued convincingly the case for Islam and gave it a new status. The Quran was translated into English with full commentary. Mosques were built to serve a dual purpose—prayer and teaching. A press was founded and volumes and volumes of pamphlets and newspapers issued forth to explain Islam to the people. The local converts to the new Islam joined the missionary effort to bring Islam to the doorsteps of their kith and kin. The muslims were at last fully awakened from their slumber. And they started lifting their heads up By now, the average christian has realised that the Ahmadiyya is a challenging force to be reckoned with

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The activities of the Ahmadis were not restricted to evangelism and non-formal Islamic education. They realized that if muslim children received the right kind of education and are afforded equal opportunities to rise to their full stature, they were likely to become very useful members of society. And so the spotlight was turned on to the founding of schools.

In 1937 the first Ahmadiyya School was opened at Rokupr. Today the mission can boast of thirty nine primary schools in the country with an enrolment of no less than 6000 children and a staff complement of about 200, a quarter of whom are qualified, comparing with other muslim agencies, the achievement of Ahmadiyya in the field of primary education is perhaps only surpassed in quantitative terms by the Sierra Leone Muslim Brotherhood which has about 40 schools. The Supreme Islamic Council has three schools, while Ansarul Islamic and the Islamic mission has a total of five between them.

In the field of Secondary Education the achievement of Ahmadiyya compared with other muslim voluntary agencies it is second to none The first school was opened in Bo in 1960. Today, the mission has a total of 9 Secondary Schools including the newly opened girls school at Tombodu whose enrolment now stands at 40 The total school population in the nine secondary schools is estimated nearly three thousand with a staff complement of over a hundred, about 70%

of whom are graduates. The other five muslim secondary schools put together viz Muslim Congress. Muslim Brotherhood, Kenema Islamic, Ansarul Kono, and United Muslim Association have an estimated total enrolment of slightly over 2000 with a staff complement of about 90 a little under 50% of whom are graduate.

A most heartening feature in all the Ahmadiyya Schools is that Islamic Religious Knowledge forms an important aspect of the curriculum. This is in addition to secular subjects like Languages, Maths, Science and Social Studies.

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If achievement of a school can be measured by examination results, the Ahmadiyya Schools have been holding their own compared with other institutions in the country. I do not intend to bother you further with more statistics. So I shall turn the spotlight only on the Western Area and see how the Ahmadiyya Secondary School there compares with the other schools in the last two years. I shall limit myself to passes at 'O' Levels in FOUR subjects and above.

In 1974, the school scored 22% and came 5th out of the 23 schools which entered candidates. In 1975, it improved its performance by taking a second place out of twenty five schools. The percentage of those who passed in four subjects and above rose to 30. Such achievement reflects sound administration, staff co-operation, and discipline. We do hope that this upward trend will continue in succeeding years.

In this paper, I have attempted to portary the plight of Muslim Education in Sierra Leone as I saw it before the advent of Ahmadiyya. I have also tried to catalogue the success so far achieved by the Movement in the field of education and evangelism. If I have omitted their achievement in the Health sector, it is not because I do not realise that good health has implications for education, but it is because this is clearly outside my own competence.

Ahmadiyya started under a hunded yeais ago in the midst of fierce opposition, it has continue to blaze the trail of this persistent opposition, it has continued to blaze the trail in different parts of the world including countries in Europe and America. It is inconceivable that a movement which is not divinely inspired should have achieved so much within such a relatively short time. It is in man's interest to accept the truth when he has discovered it. If he cannot accept it, then he should respect it. The truth is that Ahmadiyya has come to reinforce Islam and not to oppose it. It has joined forces with Government and other bodies in the fight against ignorance and disease. We must give it a chance.

Mr. S. I. Sesay, Assistant Chief Education Officer, SierraLeone delivered this Address at 27th Annual Ahmadiyya Muslim Conference held on 27th-29th February 1976 at Boajibu (SierraLeone)

(*Continued from page 17*)
share and as our lot."

After performing the Umrah, (lesser pilgrimage) the Prophet left for Medina.

More tribes came to Medina to join Islam. Soon after this Zainab, a daughter of the Holy Prophet, died. The same year a son was born to the Prophet. He was named Ibrahim.

Poor-Rate imposed

The Prophet appointed officers to collect zakat. This tax was for the benefit of the poor. Every Muslim who had clear assets worth forty dollars had to pay $2\frac{1}{2}\%$ of the surplus as poor-rate. The tax is a yearly due.

An outline of Early Islamic History

By N. R. A. G SOOFI

CHAPTER XII

Prophet decides to visit Mecca

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AS the sixth year of the Hijra set in, the word of God said to the Prophet, "Surely you will, God willing, enter the house of God safe." There was great joy in Medina. The Muhajirs (refugees) hoped to return home soon. But they wondered how. Will they have to go to war against Mecca? Or will the Qureish give in peacefully? The Prophet soon decided to pay a visit to Mecca. He made his wish known to the local people. Agents were also sent to friendly tribes to apprise them of his intention. They were asked to accompany the Muslims to the Kaaba. He also made known the purpose of his visit. It was not war, he said. It was to make Umrah, the lesser pilgrimage. He wanted non-Muslims to go with him too. The idea was that his goodwill should be made clear to the Meccans.

The party proceeded as planned. The Prophet had 1400 companions, both Muhajirs and Ansars. There were also some non-Muslim tribesmen in the multitude accompanying him. Muslims had their swords sheathed as was the custom.

Prophet by-passes Meccan Force

When the Qureish learnt that the Prophet was on his way, they sent an army to meet him. When he reached Usfan, he was told that the Meccan forces were not very far. The Prophet felt deeply grieved for the Meccans. He said, Wars have ruined them and yet they know not". The Prophet wanted to avoid war. He had come for a peaceful purpose. When he saw the Meccan army coming he started on a side-path that led to Mecca. When Meccans saw this, they feared the Prophet was marching to attack Mecca. They turned back so that they could reach Mecca before the Prophet would. They planned to give him battle there.

The Bait-ul-Ridhwan

The Prophet stopped at Hudaibia. He said he would agree to any terms the Qureish gave, if conducive to peace and public welfare. The Qureish were also very uneasy. They knew that if they lost the battle this time, they would lose Mecca forever. They, therefore, sent agents to the Prophet to talk peace terms. The agents advised the Qureish to let Muslims in. Hulaish told them that his tribe would not stand in the way of Mohammad. Another agent, Urwah, also advised them to change their minds. He said, 'I have been to the courts of Iran, Rome and Abyssinia. I saw no king with the majesty of Mohammad." The Prophet also sent an agent to Mecca. The Qureish killed his camel and attacked him. At night some Meccan youth stoned the Muslim camp. They were taken prisoners. In the morning the Prophet set them all free, The Prophet next proposed to send Umar to speak

to the Meccans. He said the Qureish were very angry with him and he had little mercy for them. The Prophet then sent Uthman. The Meccans permitted him to make the pilgrimage. He refused. He said, he wou'd not if the Prophet could not. The Qureish answerd that they would not let him that year. News reached the Muslim camp that the Qureish had killed Uthman. There was great anger among them. The Prophet called them all to assemble under a tree. There they took an oath on his hand to punish Meccans for the crime. This is called the Baiat-ul-Ridhwan. The Prophet put his right hand on his left and said it was Uthman's hand.

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The Hudaibia Treaty

After some time peace was made. The Qureish agreed to let the Prophet visit the Kaaba the following year. The Prophet agreed to go back that year. He agreed to send baek to Mecca the Muslims who escaped from Mecca. He also agreed to return to the Qureish any Muslim who gave up Islam. Both parties agreed to end war for ten years. Both were free to have friendly relations with other tribes.

Medina was now a state. Islam was free. So were other religions in Arabia. The Prophet was the head of the State. Mecca had agreed to that much. The Treaty of Hudaibia was thus a great victory. But a greater one was yet to come

Khaiber fort reduced

The Jews of Khaiber began hostilities. Efforts to make peace with them failed. The Prophet took to the field with 1000 Muslims. The Jews had very strong forts The Prophet gave Ali the flag of Islam. Ali fought with unusual courage. The Jews gave in. The Prophet let them stay there on easy terms. They agreed to give half the produce of the land to him. His agent would go every year to collect the share. Two lots were made. The agent would ask the Jews to choose their lot.

Relations with Jews were now completely normal. But some among them were very angry at heart. A Jewish lady once invited the Prophet and his companions to dinner. She had poisoned the food. The Prophet refused to eat. She admitted her crime. She was forgiven. But Muslim lost all faith in the Jews and never trusted them any more. Relations between the Jews and Muslims have remained strained since.

Embassies to Neighbouring States

On return to Medina, the Prophet sent embassies to Iran, Abyssinia, Rome, Egypt, Oman, Bahrein, Ghassan, Yamama and Yemen.

The Roman emperor read the Prophet's letter with due deference. The Iranian emperor tore it to pieces. On hearing this, the Prophet said that God would treat his empire in the same manner. The Negus received the Embassy very respected fully. The King of Egypt sent to the Prophet costly presents. Yemen and Oman showed disrespect to the envoys. The Amir of Bahrein accepted Islam. The Amir of Yamama was very rude to the agent of the Prophet.

Peaceful visit to Mecca

A year after the Hudaibia treaty, the Prophet as agreed set forth to Mecca. 10,000 Muslims accompanied

him. They carried their swords in sheaths. The Meccans left the town. They did not like to come into contact with Muslims. The Prophet and his men performed the pilgrimage. They offered prayers in the Holy House. The Meccans watched them from the hills. The Prophet returned to Medina after staying three days in Mecca.

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A quiet change began to take place among the Qureish after the Prophet's visit to the Holy House. They knew they had been defeated. They saw that Islam was now in power. They also saw with their own eyes that Muslims were better men. The great Qureish commander Khalid bin Walid said : "It is now clear to the wise that Mohammad is not a sorcerer. Nor is he a poet. His speech is the word of God. It is, therefore, the duty of all to obey him." Khalid joined Islam. He was soon followed by Amr bin al-Aas and Uthman bin Talha.

Muslim envoy and teachers Killed

Fifteen teachers sent by the Prophet to Zati Talh (Syria) were attacked by the tribes. Fourteen were killed. The Prophet's ambassador to the emperor of Rome was intercepted by Shurahbil, the ruler of Ghassan, and was murdered. The Prophet sent a force to punish the killers. He enjoined on them fear of God and just treatment of Muslim comrades. 'Go to war in the name of Allah and fight the enemy in Syria, your enemy and Allah's enemy. You will meet in Syria people who remember God much in their houses of worship. Molest them not and have no quarrel with them. Molest not the women nor children nor the old nor the blind. Neither cut down trees nor pull down houses."

Three thousand Muslims faced an army of 100,000 enemy. Zaid bin Harith, the Muslim Commander, fell fighting. Jafar bin Abu Talib took the command. He too was killed. Abdullah bin Ravaha followed next. He met the same fate. Then Khalid bin Walid took over. Muslims gave hard blows to the enemy but they were many and the Muslims were few. Khalid hid away a large section of the army at night. They marched up in the morning. The enemy thought Muslims had received fresh help. They stopped the attack and withdrew. Muslims made a quiet retreat from Mauta, the field of battle. Later a force was sent by the Prophet under Amr bin Alas. He was helped with another force under Abu Ubaida bin al-Jarrah. Abu Bakr and Omar were also serving under his command. The enemy force dispersed without giving battle. Many tribes joined Islam after this victory. The Arab volunteers who had helped the enemy walked over to the Muslims.

CHAPTER XIII

Prophet Marches on Mecca

After the treaty at Hudaibia, Muslims entered into a pact of friendship with Banu Khuzaa. The Qureish did the same with Banu Bakr. Trouble shot up between the two tribes. Some men of Banu Bakr, with the help of a party of Meccans, attacked a party of Banu Knuzaa at night at Vatir. They killed them in their sleep. Their chief Amr bin Salam applied to the Prophet for help. The Prophet was bound under treaty to come to their aid. He ordered Muslims to stand by.

The Prophet marched on Mecca with ten thousand men. He prayed for victory without bloodshed. The army moved with speed and was soon near Mecca. Abbas begged the Prophet for mercy on behalf of the Qureish. The Prophet did not want war. He sent Abbas to the town to work for peace. Abbas brought Abu Sufian to the Prophet's camp. Abu Sufian saw a big army there. Every tribe had its own camp fire. The sight gave him a big fright. When he faced the Prophet, he was no more the big-mouth enemy who had boasted loud at Uhud. He knew the Prophet had won. He knew the idols of the Qureish had lost. He had the sense to know what was coming. He had to save Mecca. He could do so only by making peace. He appealed to the Prophet for mercy. It was granted. Abu Sufian, the enemy warlord, was from that moment a Muslim. Abbas begged the Prophet for a favour for Abu Sufian. "Why not?" said the Prophet. "Whoso enters his house shall be safe. Whoso keeps indoors shall be safe. Whoso enters the Holy House shall be safe."

A peaceful entry

Abu Sufian hurried to Mecca. From the top of hill, he said.

> "O Qureish, Mohammad is here with what you cannot fight. Who so enters my house shall be safe, Whoso keeps indoors shall be safe, whoso enters the Kaaba shall be safe."

The Prophet then proceeded to Mecca. On the way he made a halt at Zitowa. As he saw no Meccan coming to give him battle, he gave thanks to God. Then the forces of Islam made a peaceful entry into the town. The Prophet first visited the Kaaba. There he made a short speech. He said "There is none worthy of worship but Allah. He made good His promises and helped His servant and defeated all the tribes." He next said all men were equal and that all were children of Adam and Adam was made of clay.

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He then asked the Meccans, "O Qureish, what kind of treatment do you expect from me?" They said, "Mercy." He answered back, "There shall be no action against you today. Go, you are all free." Then the House of God was cleared of all idols. The Qureish saw their gods in dust. They wondered how helpless the false deities were. The Prophet then strictly forbade fighting in Mecca.

III

Battle with Hawazan

Tribes from everywhere started accepting Islam, Some Meccan chiefs also became Muslims. Two weeks later news came that the Hawazan were preparing to march on Mecca. The Prophet proceeded to engage the enemy with an army of twelve thousand. The Hawazan were great soldiers and expert archers. They had taken their position in the pass. When the Muslim army passed through it they rained arrows on them. Some Meccans had also joined them to fight the aggressive tribe. They had not yet accepted Islam. And as they were caught between the cross fire of enemy archers, they went into panic and ran helter skelter. The ranks of Muslims were thus broken and their mounts got out of hand. When the Prophet called them back to victory, suddenly the panic ended. Muslims were again in good spirit. They threw themselves into the fray

with great courage. They had no fear of death. The Hawazan soon knew they had no chance of victory. They fled leaving behind their families and their flocks. Their commander, Malik bin Auf, took refuge in Taif. Among the prisoners of war was a lady named Shaima She was the daughter of Halima, the Prophet's foster mother. When Muslims captured her, she said, "Do you know, I am the foster sister of your Lord?" They did not believe her and brought her to the Prophet. On seeing her, the Prophet laid out his blanket for her to sit. Then he said to Shaima. "Sister, if you want to stay with me, my house is yours." But she wanted to go back. The Prophet sent her away with many presents. All the prisoners of her tribe were set free.

Taif Captured

Shortly after this, the Prophet started for Taif. Muslims laid siege to the fort where Malik bin Auf had taken refuge. The people of Taif had only one fear. They figured Muslims would burn down their gardens. This was their only wealth. They told the Prophet to take over all their gardens. He lifted the siege.

The Prophet later announced a reward of 100 camels for Malik bin Auf. He also promised to set free his prisoners of war. The only condition was that he should give himself up. Malik bin Auf lost no time in winning the prize.

Memorable Address

Before leaving for Medina, the Prophet made grants to some chiefs of Mecca who had accepted Islam. Abu Sufiyan, his son Muavia, Harith bin Hisham, Hakim bin Hizam and Safvan bin Umayya were given 100 camels each. Lesser men were granted 50 each. The Prophet gave gifts freely. This did not please some young Ansars. They complained that while they had fought the battles, the Qureish had had the rewards. On hearing this, the Prophet summoned the Ansars to a conference. He said.

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"O Ansars, what is this that you have said? What is this that has come to me from you? You forget, you were on the wrong path. and Allah guided you. You were poor and Allah gave you plenty. You were enemies and Allah made you brothers. By God, you could also say to me that after my people had called me a liar, I came to you and you believed me; that others harmed me and you aided me, that when I was turned out of my home, you gave me refuge,

"O Ansars, what I am giving away is a little wealth so that this people may have a warm heart for the faith. O Ansar, would you not like the others to take away some camels and some goats but that you should take away with you the Prophet of Allah? By Allah who holds the life of Mohammad in his hands, if I were not a Muhajir, I would have loved to be an Ansari. And if others went by one path and the Ansar by another, I would surely go by the path the Ansar took. O Allah have mercy on the Ansar and on their children and on their children of their children!"

The Ansars were moved to tears. They deeply regretted the folly of some of their raw youth. They all said with one voice, "We are pleased with the Prophet of Allah as our

(Continued on page 24)

FROM THE NEWSPAPERS

C 41,750 realised from Ahmadiyya meeting

A TOTAL of C 41,750 was realised by the Ahmadiyya Movement for its development projects in the Upper Region on the second day of a three-day annual conference of the movement at Wa.

Maulvi Abdul Wahab Adam, head of the Ahmadiyya Movement in Ghana who appealed for funds, urged Muslims not to isolate themselves but to get involved in the socio-economic development of the country. Projects envisaged include extensions to the Ahmadiyya Girls' Secondary School and its central mosque, both at Wa.

Among the donors were Malam Yahaya Issahaku, a businessman who donated C 800, Mr. Malik Issahaku and Mr. Abdulai Issahaku, both building contractors who donated C 750 and C 520 respectively, another contractor, Malam Mohammad Seidu, contributed C 500

(Ghanaian Times, April 19, 1976)

—◀▶—

C15,000 women's centre for Techiman

A C15,000 women's centre is to be built at Techiman in the Brong-Ahafo by the Ghana Ahmadiyya Movement to offer training in housecraft, cooking and dressmaking.

Maulvi Wahab Adam, head the Ghana Ahmadiyya Movement, disclosed this when opening a two day eighth annual regional women's conference of the movement at Techiman.

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He said the 'Holy Quran', enjoined women to play equal role with men in the social, economic and spiritual life of the nation and called on Ghanaian women to team up with men in the task of nation building.

(Ghanaian Times, May 27, 1976)

—◀▶—

AYO hold training rally at Leguan

The Ahmadiyya Youth Organisasion recently held a two day country wide training rally at the Ahmadiyya Mosque, Amsterdam, Leguan. Highlights of the programme included lectures, prayers and demonstrations on the preparation and service of food.

Speakers at the rally included Cdes. M. S Baksh, general secretary of the A Y O Shyam Mirza M. A. Quereshi, Rafiq Mirza, Sheikh Fazal and Jameel Mohammad.

A message sent to the rally by Hazrat Mirza Nasir Ahmad, head of the world-wide Ahmadiyya Movement congratulated the promoters of the rally and advised them to always "live like true Muslims in appearance, deeds and actions."

There was also a photographic exhibition reflecting world-wide acti-

vities of the movement.

(Guyana Chronicle, March 30, 1976)

Ahmadiyya Head on World-wide corruption

THE Head of the Ahmadiyya Movement in Ghana, Maulvi Wahab Adam has said that corruption and other vices could be eradicated if man believed in his Creator.

He said the world was so steeped in corruption that it was common to find spiritual leaders of churches in Ghana being hailed before law courts for the commission of various crimes.

Maulvi Wahab Adam was addressing the opening session of the two-day eighth annual conference of the Greater Accra and Eastern Regional branches of the movement in Accra recently.

He lamented the present moral degeneration in the world and asked whether we were not drifting back to the era mentioned in "The Decameron" during which burgalars knelt before the cross of Jesus Christ to pray before proceeding on a stealing mission.

WARNING

Maulvi Adam therefore warned Ahmadis who had accepted the word of God as well as the onerous duty of propagating it to lead exemplary lives.

He said the Movement, founded some 80 years ago in fulfilment of prophesies by Prophet Mohammad, had been embraced by peoples of all nationalities.

It was ironic, he emphasised, that Europeans and Americans who were bitter critics of Islam had embraced it and dedicated their lives to its cause.

"This is a clear proof that the advent of the Promised Messiah has generated new faith in them", he said.

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Maulvi Adam said the Movemen spread so rapidly because institutions of higher learning had been established to train missionaries who had been sent to all parts of the world to propagate the religion of Islam.

Before this could be done, he pointed out, it was imperative that the Quran be translated into various languages so that people would know the dynamism and spirituality of its message.

Maulvi Adam said before the Movement came to Ghana, Islam was regarded as a dead religion. It was also believed by certain Muslims that the Quran should not be translated into other languages and that acquisition of secular knowledge by Muslims was sinful.

He declared that Ahmadiyya had debunked all the fallacies and said it was gratifying that the present generation of Muslims in Ghana had not limited themselves to the knowledge of the Quran.

It was eqally gratifying that work of the Ahmadiyya Movement in Ghana—translating the Quran into local languages, building of schools and hospitals was generally considered as an achievement worthy of emulation.

"This is a testimony to the fact that Islam is not a lifeless but a life-giving religion", he added.

(Palaver Tribune, April 14-20, 1976)

This is unfair

Margaret Max has. in her article captioned "Child birth and sexually mutilated children", published in The Mirror of Friday, May 7, 1976, launched an attack on Islam.

She has accused Islam and Christianity as religions that "have always sought to put women down."

As a Muslim, I can only speak for my religion—Islam.

Islam has never sought to put women down as alleged The truth is, Islam has, from its inception, sought the welfare of women and restored their rights and dignity.

The Arabs practised infanticide before Islam by which practice female children were burried alive almost immediately after birth. Islam did not only condemn the practice but also put a stop to it.

Women had no right of inheritance before Islam. This right among others was restored by Islam when the Holy Quran declared in clear terms that female members of a family such as mothers and daughters were as much entitled to inheritance as their male counterparts.

As for excision, every available evidence points to the fact that it is a pre-Islamic practice.

H. T. Laycock states in his surgical aspects of female circumcision in Somaliland: "The practice is certainly pre-Islamic in origin the practice is, referred to by Strabomary centuries, before the time of Mohammad".

It is therefore unfair to blame Islam for a practice that had existed centuries before it more so when no anuthority is produced from authentic Islamic sources such as the Holy Quran to warrant the practice,

Abu Hassan,
P. O. Box 39, Saltpond.
(The Mirror, Ghana May 28, 1976)

—◀▶—

GAMBLING

NOT being an expert or even very well versed in Christian Teachings, I am not very clear in my mind about the actual Biblical teachings and text on gambling. But time and time again I have heard voices from Christian pulpits raised in condemnation of gambling and other related vices.

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The implication being that it is anti-Christian. If so I have several question to ask. First of all, why is it that these churches accept donations from all sorts of people some of whom are first class gamblers and usurers? And then why go to the extent of even asking them to chair harvest festivals. The height of it all is climated in a church in one of the principal towns on the Accra Kumasi road.

At this Church every Friday evening the officiating priest gives out Lotto numbers! And then members are invited to write on pieces of paper how much money they want to win, when at one stage a greedy member of the congregation wrote numbers running into hundreds of thousands, the priest absolutely forbade it. He said—no my son. God would frown

on such a big sum.

Surprisingly enough the church has thousands of adherents and more and more people flock to join them every day. Every Friday after service the priest does not talk to anybody not even members of his congregation until he has gone and staked at the Lotto and then he reveals the numbers that he acquired during the praying session to his congregation so that they may also go and stake in moderation !

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You would want to know whether members of the congregation have been making sweeping wins. The answer is No. They have been winning, some of them but with all games of chance there are bound to be wins and losses.

And since all losses are explained off in terms non compliance with some Christian law or teaching or as a cross from God the people are not detered at all. They know that some day God's Will will be done and their day would come ; for every dog has his day.

If you think that since time immemorial people have been flocking to fetish priests and juju men for "blood" money then it's no wonder that people are now turning to the Christian Churches as a power house to make money.

The qualms that bug me originate from the adage that money is the root of all evil.

If this is indeed true, is it a good thing for a whole church to be dedicated to the blessing of Lotto numbers ? Isn't it a desecration of all that is holy about Christianity ?

This makes one wonder whether this and other Churches that support such things are not only exploiting the weakness of their congregation.

(The Mirror, Ghana, May 28, 1976)

JORDAN TODAY

JORDAN, a developing Arab country, constitutes what was formerly known as the Emirate of Transjordan established in 1921 and proclaimed "The Hashemite Kingdom of Jordan" after achieving independence in 1946. Situated off the south eastern shores of the Mediterranean (between longitude 33 and 39 East and latitudes 29 and 33 North) it extends eastwards into the Arabian desert. It has an area of 88,800 square kilometers.

Th population was estimated in 1972 at 20,00,000. Population growth is 3.2 percent.

Jordan is a constitutional monarchy. King Abdullah, the grandfather of the present Monarch, King Hussein, was the founder of the Hashemite dynasty, in Jordan. Under the Constitution the King is vested with wide powers which he exercises through the Prime Minister and the Council of Ministers. Legislative power resides in the National Assembly consisting of the Senate and the House of Deputies.

Jordan has suffered repeatedly from the conflict and up-heaval that has beset the Middle East since World War I. Inspite of this, the

country has attempted to utilize, to the best of its ability, its human and natural resources through economic and social development programmes. Jordan launched the three year development plan 1973-1975 with the overall objective of reactivating the national economy and resuming the developmental momentum witnessed prior to 1967.

Jordan is essentially an arid country ; 80 percent of its its terrain being either sandy deset or barren mountains. No deposits of coal or oil have so far been found. Its mineral wealth consists of phosphates and potash, and the export of phosphates is Jordan's main factor in the balance of trade. Water is the country's most valuable element, and its resources must be carefully husbanded. The irrigation systems are the countrys' lifelines and thousands of acres have been brought back into agricultural production by judicious apportioning of water. More than half of the national income is from agriculture. On the high plateau that stretches south from the Syrian border to Ras on Naqb 324 kilometers away, the predominant crops are wheat and barley : in the fertile Jordan Valley, fruits and vegetables are grown for home consumption and for export.

Jordan's other industries are rather young and small. They have been growing in number, however, with help from the National Planning Council over the last several years, and consistent support from His Majesty's Government. Textile plants have tripled, and tanning, a speciality of the country since Biblical times, is now scientifically developing into a modern asset. Manufacture of cement, tobacco, plastics, soap and detergents are being built into major contributors towards eventual Jordanian self-sufficiency. Jordan's only contact with the wealth of oil is to pipe it across its territory from its source in Saudi Arabia, to Syria, on its way to a port on the Lebanese Mediterranean coast Royalties are paid partly in dollars and partly in oil for this service. The refinery at Zerka produces fuels for the country.

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Jordan, sufferred the most from the 1967 fighting. The occupation of the West Bank dealt a heavy blow to its economy. Not only was its agricultural revenues reduced to half, but also Jordan's principal industry, tourism, nearly disappeared with the loss of Jerusalem. To make things worse, 250,000 newly displaced persons sought refuge in the East Bank. This burden was added to an already over-burdened economy.

But Jordan's trials were not mainly economic. Jordan and Egypt, because of their acceptance of Resolution 242, had to seek the ways and means to achieve a peaceful solution of the conflict with Israel, a peaceful Israeli withdrawal from occupied territory. Meanwhile Israel continued its aggressive action against Jordan and Egypt, which made the rebuilding, expanding and strengthening of their armed forces an urgent task.

Jordan's economy is based on enterprise, but with significant government participation. During the last decade the public sector has greatly helped establish an infranstructural base, adequate for sustained economic dvelopment. The government role in the private sector is basically promotional and regulatory. However, in certain respects, it participates with the private sector in implementation of vital development projects either because the private sector does not have the financial capability to carry them out on its own or needs additional support and confidence for greater popular parti-

cipation. The government has sought to establish the direction of development through both public investment and encouragement of private invesment in certain sectors particularly in manufacturing, mining, agriculture and housing, which are all in the private sector. Although co operative societies are still few, the movement has established itself in Jordanian society.

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Aqaba, Jordan's only sea-port, is located in the south-west corner of the country, on the Gulf of Aqaba. The port handles more than 75 percent of Jordan's exports and no less than 30 percent of its imports. The port receives between 250 and 700 ships annually, handling a cargo of 700-1200 thousand tons. The closure of the Suez Canal in June 1967 reduced the average number of ships received in the port from about 580 a year to about 300. Now that the Canal has been reopened to world trade, Aqaba port has now also returned to normal. Some 2,000 persons are employed in the port. While the number of ships visiting Aqaba fell from 580 in 1965 to 275 in 1968, this trend was reversed and the number of ships rose to 400 in 1974.

Education in Jordan is free and compulsory in the first nine grades (roughly for the age group 6-15) and is free in both types of secondary education general and vocational, in all teacher training institutes and in the higher institute of agriculture. In 1974-75 there were more than 5,39,790 students in the East Bank out of whom about 68 percent attended free schools maintained by the Ministry of Education. Others attend UNRWA schools, and schools maintained by private, local and foreign schools.

Jordan is renowned for its historic, religious, and natural features which attract pilgrims from all over the world. The Holy Places in the cities of Jerusalem and Bethlehem, in the occupied West Bank, are of outstanding importance and significance; the ancient cities of Petra and Jerash have unrivalled archaeological mounments. Dramatic landscapes, mineral and thermal springs, the inviting beaches of the Aqaba Gulf and a pleasant year round climate are but a few of Jordan's unique attractions. However the 1967 war was a severe set-back to tourism.

Fazl-i-Omar Darsul Quran Class

The Fazl-i-Omar Darsul Quran class was inaugurated by Maulana A. U. Kaleem, the Acting Additional Nazir Islaho Irshad (Talimul Quran) on the first of July at the Masjid Mubarak; Hazrat Khalifatul Masih was indisposed and therefore he could not grace the occasion with his presence.

Maulana Kaleem outlined the sigficance of the class and advised the participants to make full use of the opportunity that the Jamaat thus provides them.

After the inauguration, the working of the class started in full earnest. It has to continue for three weeks and is attended by the young as well as the aged members of the Jamaat from all over the country.

THE KING OF THE PEN

On the words of God, the Promissed Messiah was *Sultanul Qalam* i.e. the King of the Pen and there can be no two opinions about it that he was a great writer. The very first book from his pen—*Brahin-i-Ahmadiyya* was hailed by the leader of a majority sect of Muslims—Maulvi Mohammad Hussain of Batala, as the greatest thing that the Muslim world had got for a number of centuries.

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When the Promised Messiah passed away, the greatest of the thinkers and writers in the Sub Continent paid him glowing tributes for the grand literature that he had left behind. Even Dr. Iqbal called him the greatest of the Muslim thinkers of his time. The literature that the promised Messiah, peace be on him, produced consisted of two themes: In support of Islam and in refutation of other faiths.

Recently an exhibition of books was held in the capital of Pakistan and the news was given out that the books by the Promised Messiah, peace be on him, were not displayed there. As if by so doing the organisers did some service to the Muslims. In fact quite contrary was the case. They would have served the Muslims better by displaying the books of the Promised Messiah. We are of the opinion that the time is not far when historians will cast aspersions on this sort of exhibitions where books concerning real knowledge are barred and they will also regret the attitude of the people of today. For future's record we reproduce below the news that was given out to "satisfy" the people by telling them that books of the Promised Messiah were not displayed:

Here is the news as it appeared in the Pakistan Times of 26th of May 1976:

Display of books by Mirza denied

RAWALPINDI, May 25. Secretary, Islamic Research Institute M. Sherfuddin has contradicted the statement of the Secretary General of the Jamaat-i-Islami Ch Rehmat Ilahi regarding display of any book of Mirza Ghulam Ahmad at the 10-day exhibition of the books on Islam arranged by the Institute in Islamabad recently.

In a Press release issued yesterday he described the statement as unwarranted, unfounded and tendentious. He said that thousands of persons including scholars and intellectuals and members of Jamaat-i-Islami had visited the exhibition arranged on the occasion of the 16th foundation day ceremonies of the Institute but none of them had pointed out the presence of any book written by Mirza Ghulam Ahmad. The members of Jamaat-i-Islami who visited the exhibition had complained to the organisers about the non-existence of the books written by Maulana Abul Ala Maudoodi. Had the above mentioned book been there they must have objected to its display there and then, he said.

As regards the display of books written by Maulana Abul Ala Maudoodi, he said "it was the unanimous decision of the Selection Committee of the exhibition not to include any

book written by author who has been condemned for his certain religious views by the majority of ulema of all schools of thought."

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According to this decision the books written by Maulana Maudoodi and Mr. Ghulam Ahmad Pervez were rejected and not considered fit for exhibition.

The Secretary recalled that 30 countries of the world including 18 Muslim countries in addition to a number of Pakistani publishers, had participated in the exhibition, which was the first exhibition of its kind in Pakistan. Almost all the visitors to the exhibition commended the efforts of the Institute and had recorded appreciation for successful organisation of it.

The Secretary of the Institute expressed his shock over the Jamaat-i-Islami Secretary General's attempt to implicate a purely academic and research organisation in politics to serve the ends of the Jamaat.

He said that the Jamaat-i-Islami, as usual, had tried to pick holes in the efforts of any organisation other than itself which tries to serve Islam and its cause. Only a couple of months before, the Jamaat had evinced similar hostile attitude on the holding of International Seerat Conference by the Government and had kept itself aloof from the Seerat celebrations. At that time too, he said, the public had severely condemned the attitude of the Jamaat-i-Islami and this time too, the Secretary of the Institute was sure, the people would condemn it.—APP

RABWAH DIARY

Khilafat Guest House

The Foundation stone of the Khilafat Guest House was laid by Hazrat Khalifatul Masih III on the 30th of June 1976 at a simple and sobre ceremony. The building to be erected is adjacent to the residence of Hazrat Khalifatul Masih.

As soon as Huzur arrived for the function he proceeded to the place where the foundation had been dug and the erection of the building was to be started.

For sometime he discussed the structure and the material to be used for it, with the Overseer and the Contractor and then laid the first brick in the foundation. He was followed by a number of other persons.

He then prayed for God's blessings on the building to be erected and for all those who would ever stay in it. Huzur then went to the pavillion where the guests of the function got seated and Huzur once again offered the collective silent prayer.

Prior to this prayer, Chaudhri Shabbir Ahmad, Vakilul Mal I, recited a poem which he had composed for this auspicious occasion.

Here also Huzur discussed the construction for some time and then left after declaring the function closed. Sweetmeats were distributed to all those present.

A LETTER

His Excellency,
The High Comissioner of Papua
New Guinea,
Sukuna House,
SUVA.

Your Excellency,

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We the Ahmadi Muslims of Fiji belonging to the TAHRIK-E-JADID ANJUMAN AHMADIYYA MUSLIM MISSION OVERSEAS, wish to warmly congratulate you and your people on attaining full independence and we pray that may GOD help you in all spheres of life to help you develop your country in such a way that you set an example to others.

Your Excellency, as I have mentioned, we belong to the Ahmadiyya Movement. It was founded in 1889 by HAZRAT MIRZA GHULAM AHMAD of Qadian, India. He announced that GOD had appointed him the Messiah promised in the Bible and the Holy Quran. He also claimed to be a universal and heavenly reformer for all mankind. The Ahmadiyya Movement therefore, seeks to uplift humanity and to establish peace throughout the world. Now it has its headquarter at Rabwah, Pakistan. The present leader of the Movement is HAZRAT MIRZA NASIR AHMAD, the third successor of the Promised Messiah. The Movement has established its missions in many parts of the world. The Fiji mission was established in 1960 by the Movement. Ever since then, it has been doing the work of the preaching of Islam in the Fiji Islands. It has its local headqurter at 82 Kings Road, Samabula.

On this occasion, we would like to present to you as a sacred gift, the Holy Book of Islam, the Quran, and certain other books on Islam in English language. We hope that you would peruse them in all sincerity and with love. It is worthy of note that Quran is a record of the verbal revelation vouchsafed to Mohammad, the Prophet of Islam (on whom be peace) fourteen hundred years ago, during the period of approximately 22 years at Mecca and Madina in Arabia. The Arabic text is given side by side along with English translation. A mere translation without the text is likely, in the long run, to endanger the purity of the text besides depriving the reader of the opportunity of comparison.

In conclusion, we thank your excellency, for granting us the opportunity for this meeting. We pray that Almighty Allah, the Creator and Sustainer of the world, the Gracious, the Merciful, the Master of the day of Judgement, to lead all of us to the right path in all matters, spiritual or temporal, whether relating to our present or future needs. Amin

G. A. FARRUKH
Missionary in-charge,
Samabula, Suva, Fiji.

Nov. 13, 1975